/623 cont./

from the natural unwillingness of women to separate themselves so entirely from their own people" /cited in English/.

Furthermore, it is not permitted for a man simultaneously to take a widowed mother and her daughter as wives. Toward the latter his relationship is that of stepfather, and she is obliged to obey him as his own child. This prohibition naturally remains in effect for the man in case the mother of this daughter dies, even if she has lived with him only a short time as his wife. Kinship by adoption has thus been introduced, and they are stepfather and stepdaughter toward each other. An infraction against this, however, is not considered as serious as marriage between blood relatives, although it is still very improper. Nothing is changed if first the mother and then the daughter, or first the daughter and then, in addition, the mother are betrothed. Fred Lawrence could not remember a single case of /624/ such a marriage from former times and explained that it would not have been tolerated. Nevertheless, Bridges (c):213 maintained that "a few cases of a man having as wives a mother and her daughter are known" /cited in English/ (33). The unnatural mixture of

33. On August 16, 1863 (VSA XII, 272,1863), he wrote as follows on this subject: "There are two men who have as wives mother and daughter at the same time, but this is not liked generally" /cited in English/. Nevertheless, he later went so far as to make the following erroneous assertion: "Some of the Beagle Channel tribes have a practice of marrying a woman and her daughter" /cited in English/ (Mbl:82, 117,1863).

people in modern times has also weakened the effectiveness of this prohibition (34).

34. I herewith state my own observations in Spencer's 72 words, "that Domingo married

/[116 cont.]/
[51] šilowšiŋ(xf), a name given a boy in place of the name he was given at birth, out of respect for the late deceased who had the same name as his. Thus, if two persons have the same name, the survivor is called šilušwšiŋ(xf); if the person is a woman, šilušwšiŋ(xf)-kipa. šilšipa, "a person whose close relatives are dead, an orphan (because of negligence or through the fault of the father)." hau-šilšuf, "my deceased relatives." mámetišhindeian, "the dead" (20, 37). [Some of these terms will be repeated in the section on mourning customs.]

ausišhá kipaiamalim, "women who are not related." hau'wi-kipaiamalim, "my country-women," ta-kaiamšhštasškipan, "a woman from your grandmother's region." wimi-šalan, all the female relatives of someone, such as nieces, cousins, second cousins, etc. (fem.). manihun-kipa, three or more who are sisters or sisters and brothers or first cousins. mamökus-kipápai, "those who are sisters or sisters and brothers." mamökus-kipaiamalim, "three or more who are sisters or brothers and sisters." mamškipa, mamškipápai, "mother and daughter, father and daughter." mamškipaiamalim, "a mother and her daughters, a father and his daughters." kwinan, "a woman, recently widowed, taken as a wife by another man." mányella, "to die and leave a child as orphan" (said only of a mother). mányellški, "a child whose mother died, a motherless child." hóšpix-kipa, "a woman who recently lost a brother, a sister, or a male or female cousin. šámayellšášš, a family of children surviving the death, for example, of a mother. šámšiiyellšášš, "to leave orphans," as a mother her family. yaišásana, "female descendant," girls in general, and, if little protected by men, "weak women."

tšimšgšdšrówa(n), stepfather
tšimšgšdšrša, do.
tšimšgšdšrwin, do.
ki tumšgšdšrówan, 3. do.
tšimšgun, stepson
tšimšga (haišaia), do.
ki tumšgun, 3. do.
tšušgun, do.

tšimšgšdšrakipan, stepmother
tšimšgšdšrakipa, do.
tšimayakipa, do.
ki tumšgšdšrakipan, 3. do.
tšimškipan, stepdaughter
tšimšgi'in(n)i, do.
ki tumškipad, 3. do.

/[120]/
[97] tšimškipana, "to adopt or to become a stepparent of daughters by marrying their father or mother."

(01) [597]

/793 cont./

tūmāgū (kaiiūala), tūnāgun, "to adopt or become a father to children by taking their mother as a wife, or to become a mother by marrying their father."

mākusin, brother (15, 27; 6, 41; 20, 28)

haua makus, 1. do.

haua mōkus, 1. do.

ki mākusin, 3. do.

mākus-kīpa, sister (10, 39)

haua makuskīpan, 1. do.

ki makuskipaalančí, 3. pl. acc. (14, 26)

makusyamalim, brothers (16, 28)

makusaala, do. (8, 19. 20, 21)

haua makusaala, my brothers (8, 2)

sin makusaalun, 2. do. (8, 20)

ki makusaalan, 3. (do. (8, 19)

makusaala, sisters (14, 26)

mamakusualim, brothers (20, 29)

magaiiamalim, brothers to one another

magaiambaa-kīpaiamalim, sisters to one another

sin ōšūuōnči, "of your brother" (6, 42)

kī-t-ōšūuōn, his brother /acc./ (6, 14)

waimua, eldest son, brother, cousin

haua waim, 1. do.

waiamun, do., do.

eiamun, do., do

k'ūaiamun, 3. do., do.

k-aiūaiamun, 3. do., do.

k-aiūaiamōlan, 3. do., do.

k-aiuamundaian, 3. do., do.

kūk-aaim siūan, the eldest brother

wai-kīpa (2), older sister, first cousin

haua wai-kīpan, 1. do., do.

sin uai-kīpan, 2. do., do.

šin uai-kīpa, 2. do., do.

kai-ūai-kīpan, 3. do., do.

kai-ūaikipalan, 3. do., do.

kai-ūaikipandaian, 3. do., do.

winni, my daughter, my older sister, my wife, my niece, my cousin, first, second, and third degree

maaempai, two older brothers together

maaekipapai, two women, older sisters of a family together

/1028 cont./

732 was really superfluous to teach us uǐwáala in the čičéxaus how we were to take care of him.

736 Elsewhere (p. 514) the concern of the public for orphans has been described in detail. The orphaned boy, wēsákiya, as well
597 as the orphaned girl, wēsákiyakipa, remains with the surviving parent until the latter marries again. Bridges (a):202, 183 correctly asserts: "If the father of a woman is dead, the mother has the right of disposal...If the mother dies, the little one soon finds a foster-mother, by whom considerable affection is shown" /cited in English/. The nearest relatives, too, in particular the so-called adoptive mother, adákutáruwaxipa, keep an eye on the orphans. If a nursing infant loses its mother, it is reared by another woman who gladly undertakes this service (445). Thus there is not the

> 445. The Yamana women, as Hahn (a):806 reports, "often rear foster children who do not belong to them, but the child is then regarded as their own and owes them the obedience and respect of an actual child" /translated from French/.

slightest doubt about the rearing of every orphan, which is assured.

/1029/ It is probably unnecessary to refute once more, as a figment of the imagination, the opinion circulated by Darwin in his day about the fate of old women. Bridges (k):235 undertook to do this decades ago: "The tales that have been spread about their killing old women who were unable to work are pure fables. These old women had as much security as other individuals as the tribe, for they had children and grandchildren who certainly would have defended them against any assault" /translated from Spanish/. Hyades (g):35 has made clear how valuable they can still be to the entire tribe: "The old women are by no means as useless as [Darwin's] story presupposes; their experience makes them decidedly valuable in securing food, as well as in the other household tasks, and it is not at all rare that young people prefer to marry an experienced older woman rather than a young girl, even though she is prettier. Older women whose husbands are dead very definitely exercise all the rights of a family head; even when they